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From the Royal Geographical Journal.

JOURNEY IN THE YORUBA AND NUPE COUNTRIES IN 1858.

By Daniel J. May, Esq., F. R. G. S., 2d Master, R. N.

READ, JUNE 27, 1859.

To the right Honorable the Earl of MALMESBURY, *etc. etc.:*

FERNANDO PO, 13th November, 1858.

MY LORD:—I have the honor to report to your Lordship my proceedings in pursuance of Dr. Baikie's instructions to me, dated 23d May, 1858, directing me to endeavor to explore some of the less known districts in the east of the great Yoruba country.

I left the encampment on the banks of the Niger early on the morning of the 24th of May, accompanied by W. Reader, a man of the Bonu district, and a carrier, a man of the adjacent district of Bede, both in east Yoruba, and through which it was probable I should pass. I pursued my former route, leaving the river at Ferrigan, and arrived duly at Illorin, at 11 A. M. of the 27th. Being the bearer of a mail, with the important news recently received from the confluence, and feeling that such a course would be the establishment of a most desirable precedent, I sought an immediate interview with the chief, and pleading my haste, left Illorin the same afternoon, reaching Ogbawmoshaw the following day (28th May), and thence despatching a messenger, succeeded in forwarding the mail, of which I was the bearer, by the steamer from Lagos, of 7th June.

My interview with the chief at Illorin was lengthy and satisfactory, continuing the familiarity adopted between us on my previous visit, my inclination and his curiosity and interest rendering it, I hope, both useful and instructive.

Resting at Ogbawmoshaw until the morning of Monday, 31st May, I then set out for Ibadan, purposing to reach it by an eastern route, passing through a considerable town, Iwo. The first town reached was Ejebo, of a tolerable size, the approaches to which are broader and cleaner, and the town itself is also cleaner and better arranged than is usual. I here first met a functionary called an "Ajele," a resident representative of the power to which any town is directly subject, and who takes cognizance of all public matters transpiring. In this case, as in every town which I afterwards visited and found a similar officer, I had first to see him and explain to him my business and objects, and was then by him conducted to the chief of the town. Ejebo is subject to Ibadan, and the tolls taken in the roads approaching it are appropriated by that power. The chief received me kindly, gave me a kid and a few cowries, and assigned me quarters for the night. The next day's journey was to a farmstead, Obagba, the road lying through alternations of the usual light forests or wilderness, and tortuous path through dense jungle. This place was once of considerable size, but, having been "broken" three times, has never recovered. It is now a farm to Iwo, which, on the following day (2d June), I found to be but about five miles distant. Iwo is fully as large as Ogbawmoshaw, very clear and clean; houses substantially built, compounds more compact, and the chief's house quite a wonder to me. The principal novelty in it was two covered porticoes engrafted on the house, supported by thick wooden carved pillars, and forming entrance and audience halls. This style, applied to the residences of chiefs and headmen, became common on my farther journey. After considerable delay, I was admitted to an interview with the chief, he and his household occupying one portico, his headman and myself the other. I found him an elderly, easy man, attired in a faded red damask waistcoat kind of garment, loosely wrapped about with a lady's white Paisley shawl, and a red velvet cap on his head. A large crowd occupied the space before the chief's house, to which I was an object of much curiosity, and which seemed to be none diminished by my being the second white man visiting this town. My explanation proving satisfactory, after some conversation, the question of housing me was discussed; it seemed to cause much difficulty, but was at last arranged.

I was much struck with the apparent paucity of men at this place; the preponderance of females is always evident, but it seemed here to be greater than usual. In the evening I paid a more familiar visit to the chief, and made him a small present; and leaving him and his town, left also, I think, the belief in the honesty and truth of white men and their intentions.

About four miles from Iwo, I crossed the rocky bed of the Obba, now two feet deep, and about sixty yards wide; then journeying by a good road through an impenetrable forest, reached a clearance where stands the halting-village "Offa;" then by a like road through like forest, reaching the village Lalupawn at 2 P. M., the end of our journey for the day. We had a tornado in the evening and early night, which would have been immaterial to our comfort, but that I had contented myself with a judju house in the market-place, with no walls and a leaky thatch roof, for a lodging. Leaving Lalupawn at half-past five on the morning of the 4th of June, and traveling the *whole way* through *cultivated* ground, I reached Ibadan about half-past ten. Between Iwo and Ibadan, palm trees are particularly numerous. I found this route from Ogbawmoshaw to Ibadan much frequented by traders taking sheep, goats, fowls, pigeons, etc., principally from Illorin and the northward, to Ibadan market.

I venture, my Lord, to digress a moment, to remark that one of the principal objects of the journey on which I had now set out, was to endeavor to open up direct communication between Lagos or the sea and the trading-posts at the confluence of the Kwora and Binue. It was with this view I came so far down the country as Ibadan, as also that from there I had reason to expect being favored with the valuable companionship of the Rev. David Hinderer, of the Church Mission, whose station is there—an estimable advantage which, however, I did not enjoy. Among the many large towns in the better known parts of Yoruba, enjoying perfect independence, but paying a nominal allegiance to the king at Awyaw, Ibadan, approaching, if not equal to Abbeokuta in size and extent, ranks unquestionably first in actual power; they are the soldiers, the fighting tribe of Yorubans; and of this I had perpetual and often painful evidence throughout my journey.

After passing through the cultivated ground which extends for many miles around Ibadan, and then for some miles through forests, and after accomplishing altogether, I estimate, S. S. E., (compass), 15′, we arrived at the river Oshun. This point is five or six miles below its confluence with the Obba, and here I found it a considerable river about 100 yards broad; we crossed in a canoe, and swam the horse. This river is the Palma of the charts, falling into the Lagoon east of Lagos. It is reported to me to have many rocks in it, and that no canoes traffic on it.

Traveling about four miles farther south-easterly, we concluded a long day's journeying by arriving at Agbom late, an interview with the Ajele and the procuring a lodging occupying the remainder of the daylight. My host was the headman next the chief, and he proved an hospitable one. The town wall of Agbom encircles a vast amount of needless ground as uncleared as that outside it. This is not peculiar to Agbom, but it was the first place I observed it; perhaps it is indicative of the expectations of its people. From Ibadan to this place the ground is everywhere strewed with mica, in the corn-fields, about the paths, and it enters into the composition of every stone. I was delayed at Agbom the whole of the 10th June, from inability to procure a single carrier.

On the morning of Friday, the 11th June, I resumed my journey, leaving Agbom about 7 A. M. A good rising road for about four miles brought me to the village of Itaokon, from which place the remainder of our day's journey was along a muddy and intricate path through a tangled forest, and so tortuous as to render my compass of little avail, until about 8 P. M., when we emerged from this forest upon the small town of Bowgawn, our halting place. Again resuming my journey on the morning of the 12th, we passed over continuous cultivated ground, through many clusters of fan palms; passed by or through the small towns of "Agidabo," "Bagu-bagu," and "Akibidi;" crossed the stream "Sasa" and "Okpa;" and finally, about 3 P. M., accomplished one desideratum of my journey, by arriving at the much-talked-of town of I′fe. The task of collecting information, especially political, is very difficult in this country. How much this increased, and the information obtained diminished in value, by passing through an interpreter whose knowledge of the English language is insufficient and his incomprehensibility worse, I here and throughout my journey have painfully learnt. I′fe, the reputed seat of idolatry, a large town occupying much ground upon pretty hills, and surrounded by others, presents now no features to render it remarkable above other Yoruban towns. It is subject to and has an Ajele of Ibadan resident. The Mohammedan religion is common in it, and it is just emerging from a fierce civil war. On the death of the late king, two factions arose—a legitimist against a slave party, which, perhaps, may be translated aristocracy versus democracy. The last king has been a scion of and secretly favorable to the latter party, having in his lifetime enriched them with much advice and warning as to what would probably happen at his death. The "slave" party have triumphed, and, occupying generally a large section of old I′fe, called Modakake, the name "I′fe" is never heard; and that which should represent it is an extensive plot of ruins. My first visit was to the Ajele, by whom I was conducted to the Modakake chief. He summoned his headmen, and we had a long interview. The noise and crowd were excessive, for this was the first visit of a European, and there seemed no ability to improve the matter. Having explained my business, a long whispering and consulting took place as to what would be proper to give me. A goat, kola-nuts, and a few cowries, were presented at intervals. The old chief expressed satisfaction at my visit, gave orders about my lodgings, etc., when I left, accompanied by the crowd before mentioned, after requesting permission to pay him another visit on the following day. In the evening, the chief, with a few attendants, paid me a visit, bringing a present of eggs, etc. He is a weak-minded and spiritless old man, evidently the instrument of stronger wills, and he grew importunate that I should give him some medicine "to keep the country good." It was in vain that I assured him that honesty, justice, and truth were the only specifics. To the last, he believed that I had something in my pocket that would ensure it, that I was restrained from giving it to him by a want of generosity. The following day—Sunday, 13th June, 1858—I rested at this place, taking advantage of it to make observations, collect information, and visit the town. Induced by the discouraging information I obtained as to the probability of getting eastward, a route engaged my attention for some time which would have enabled me to reach Benin; but I decided that another through Ilesha, the chief town of Ijesha district, would be preferable.

In consequence of some aggression, all communication between I′fe and Ilesha had been stopped for seven months; a king's messenger, however, was appointed to conduct me and hand me over to the Ijesha outposts. A youth having been with difficulty engaged as a carrier, I set out on Monday morning, the fourteenth of June, from I′fe for Ilesha. Leaving Modakake, we passed through the very extensive ruins of I′fe, which are now slowly being rebuilt, where the road is entirely up and down the pretty hills we see eastward from I′fe, which road, however, for seven months an unused one, was often invisible, and always the most wearisome and worst I had traveled over.

On leaving the district of I′fe, the micaceous ground and stone disappear; and a rich loam takes their place. Having accomplished, I estimated, E. N. E., 8′ (though now, and in all these cases, the actual travel is much more), we ascended another hill, to a small village, Gumodi, and entered the district of Ijesha. Much caution was observed in receiving me; but having satisfied themselves that, though unusual, my visit was honest, I was received with expressions of pleasure, and hope that my journey might be the means of reopening the communication. In the presence of the headmen there, I sent a message to the Modakake chief, which, I hope and think, probably did aid in this matter.

A stranger from an enemy, was not to be lost sight of. One of the headmen of the village was deputed to conduct me to Ilesha, for which place, after an hour or two's delay, we set out. An equally hilly road, but by a better path, through a picturesque country, brought me to another village, Itaósa, where it was thought I should sleep, whilst my approach was announced, and permission obtained for my entering Ilesha; the object, as is not unfrequent in such cases, I knew afterward, and so persisted in going. By sunset we were very close to the gates of Ilesha, and at a cross-road my conductor now insisted upon our stopping whilst he went forward to obtain the desired permission, etc. About half-past seven he returned, accompanied by a messenger with a message of welcome from the authorities; so, forming a novel calvacade, and guided by fire-sticks, we approached the town. The gates were opened with much formality, and we proceeded through the quiet, dark, and deserted streets—if paths bounded by grass ten or twelve feet high can be termed such—through sundry ditches, or along rudely constructed little bridges, to the house of a headman next the chief. Here food was ready for us, which, in spite of extreme weariness, I was quite ready for; after which I was further conducted to the quarters appointed for me, the same as occupied by the Rev. Mr. Clarke, of the Yoruba American Mission, on his visit some months previously.

The 15th, 16th, and 17th of June, 1858, I passed at Ilesha, which was a longer stay than I wished or intended, and less pleasant from my being almost a prisoner, as it is not permitted to a stranger to walk abroad until he has been received and recognized by the chief. It is the largest, and by far the most important place visited by me after leaving Ibadan, and remarkable for the size and solidity of its houses, and the intricacy of their construction; that of the chief occupies nearly a square half-mile, and is surrounded by a wall upwards of twenty feet high. The people of Ijesha have a wilder aspect than is common to Yorubas, produced, perhaps, by an increase of negro beard, and the habit of making calabashes for head coverings. The females wear a saucer-shaped button, the shank inserted in the left nostril. Seeking information to guide me as to my farther route, I learned that a large town, Ado, lay three or four days' journey eastward, and so, from its position, precisely where I wanted to go. Although I could learn nothing certain on the point, I am disposed to believe that this town Ado may give a name to a stream rising near it, and be the same we know falling into the Kwora, near Idda, with a similar name. Inquiries, messages, and food, I daily received during my stay; but it was the second day after my arrival before I was summoned to an interview, and then only with the second headman before mentioned. Every thing was deemed by him and a few attendent headmen satisfactory concerning me, except my farther proposed journey Adowards; this was pronounced impracticable, as the army of Ibadan was then engaged particularly against that town, and then formally solaced me by telling me that I should speedily see the chief, and have his determination in the matter; as I suspected, I had it then in his. On the third day, about 4 P. M., the promised interview took place. The chief's house is imposing in height and size, regularly built, and really looks a palace in Africa. After half an hour's waiting in an outer court-yard, surrounded by a numerous and anxious crowd, I was ushered farther into its recesses, into a spacious square, with a piazza around it, where all was order and decorum, one end being occupied by the chief on a raised dais, with about twenty-four chiefs around him, all in state costume—the other, the sides, and the distant half of the square. A place was assigned me and my attendants also in the open square, but close to the chief and courtiers; no mat was offered to sit upon, in spite of my calling attention to the want by a very deliberate spreading of my handkerchief. The chief, whose name is Owa, is a tall, middle-aged man, with an elongated oval-shaped face, forbidding and indicative of bad temper, his only regal distinction farther than his raised lounge, being a coronet of small white cowries on scarlet cloth about his head; the second headman, the governor of the town, was the medium of communication. The conversation was merely a repetition of that with the governor. The chief expressed himself pleased and satisfied with every thing—that trade should be established between his country and white men—that white men should come to Ilesha, build a house, live and teach his people, as at other Yoruba towns—but that I should go, or try to go to Ado, he could not approve of. This reluctance, so commonly experienced, to permit strangers to pass beyond a town or district, is attributable much to the responsibility a chief feels concerning you; he holds himself and is held responsible to an extent, to the place from which you came, and in this case there was certainly much palpable reason for his non-compliance; but that it is more often attributable to the jealousy of chiefs and rulers, and was much so in this case, I am certain.

The refusal to proceed beyond was distinctly made to refer not only to this instant, but to any future occasion. I was told that the only thing that was approved of on this head was that I should return whence I came; but, after some remonstrance, it was granted that I might do as Mr. Clarke had done, go hence to Ila, and I had no alternative. I made the best present my means afforded; it was far from an appropriate one, and I believe that my case might have been more favorably considered had I been enabled to make timely presents to the governor and an adviser or two. I was presented with a kid and two heads (4000) of cowries; and the chief having requested and been favored with a better look at me than our positions had afforded him, the interview terminated. I found two instances here of Sierra Leone people, sometime residents of Lagos, coming here to revisit their homes and friends, and learned and saw afterwards that such is frequent. From Ilesha, Ila is situated north-northeasterly about three days' direct journey; but by the route used is one of five. I wished to follow the straighter and shorter, but was not permitted.

At 6 A. M. of Friday, 18th June, 1858, I left my quarters in Ilesha, accompanied by a chief's messenger, and traveled northwesterly four miles and a half, over a fair but rugged road, to a farm village—numerous roads branching to farms indicating much cultivation in the vicinity. During this stage, I observed an incident confirmatory of an opinion I had formed of the despotic character of the government in Ajesha. Meeting a woman carrying a large calabash of palm wine, my messenger (by virtue of his office) at once appropriated it, to the chagrin and loss of, but without the least remonstrance from, the poor woman, and freely dispensed thereof to all who would, when she was permitted to carry the remainder to our halting and breakfasting place for our farther refreshment. I made a present of its value to the woman, and requested my messenger to provide no such farther supplies whilst he was with me. A second short stage brought me to the small village but large market-place of Okebode, where the chief's messenger left me, and rain detained me for an hour or so. Proceeding by a forest road, still northwesterly, for about six miles, I reached the river Oshun, over which my party and our loads were ferried piecemeal in a large calabash, pushed and guided by a walking, and sometimes swimming ferryman; a little above, it flows over rocks; here it is about fifty yards broad, breast-deep, and flows about two knots an hour. On reaching the north side of the river, the road ascends and passes over open cultivated country, affording us a fine view of the hills from the south-east, among which we had been traveling; the red loam of Ijesha disappears, and the usual gravelly soil takes its place. A farther journey of about two miles and a half occupied until 3 P. M., when I arrived at Oshogbo, which I found a good-sized town, but of rude and insufficient construction. Between Okebode and Oshogbo is the line of division between Ijesha and Yoruba proper in this direction. A visit to the Ajele (still of Ibadan) soon procured me quarters for the night. On Saturday morning (19th June) I resumed my journey for two or three miles. I had a pleasant road over open cultivated country, and then merged into forest, when near Ibukun.

After having traveled from Oshogbo, I estimate, E. by S. 15′, at 1 P. M. I entered the town of I′bukun, now a miserable and unimportant one, which seems to have much engaged the attention of the marauding powers, having been twice destroyed during the last three or four years. The Ajele being absent in Ibadan, my interview was directly with the chief and his few councillors. I found them precisely such a party as one would expect to find in such victims of tyranny and oppression. The shattered and neglected aspect of the town, and the subdued and melancholy manners of its chief and his headmen, gave me a painful idea of the effects produced by the rapacity of the two powers Ibadan and Illorin. I had seen some of it before, and I saw more subsequently. The old chief entertained me with an account of many of the woes that had befallen him and his town, and, in spite of his misfortunes, he did not neglect to be hospitable. I was lodged in the Ajele's house, and in the evening the chief visited me, presenting me with a goat, the shedding of whose blood upon the ground at the will, if not by the hand of a white man, it was anticipated would be productive of much good to their country. I condoled with him, thanked him, and made him a small present. One grows surprised, in passing from one town to another, all victims of and oppressed by the same powers, that a system of amalgamation against the common pest should not have been formed; but, as we know, to submit is a large element of African character.

On reaching I′bukun I had again arrived in the district of Ijesha.

The following morning I set out from I′bukun for the next stage of my journey to Abajo. The first difficulty the road presented was a cutting about six feet deep, too narrow for a horse to walk on, and in one place obstructed by a tree fallen across it, under which it was with difficulty my unsaddled horse could be gotten. At a small town, Ohtan, we halted and breakfasted, where I paid a visit of courtesy to the chief, who gave me a few cowries and kola nuts. There is another town of this name somewhat northward of this, through which Mr. Clarke passed; indeed, that gentleman's route from Oshogbo to I′la was throughout more northerly than mine.

Leaving Ohtan, we entered upon a very bad road, up and down steep hills, through cuttings of gravel and loam (peculiar to this day's journey), over protruding masses of granite, with bushes uncut, and the road itself often invisible—torn clothes, scratched and bruised limbs, being the results—until close to Abajo, where a mass of granite, insurmountable for horses, stopped me. I walked into the town, was conducted to the Ajele (for here too that official was in Ibadan,) and thence, after being refreshed with palm wine, to the house of the chief, where I was well received in the midst of a very large, curious, and excited crowd; he was pleased with my visit, and satisfied with my purposes, and, after some conversation, assigned me quarters and gave me a goat. Abajo, about half the size of Oshogbo, is situated on the top of a granite hill, inaccessible for horses, except by a secret path; it is subject to, and has an Ajele of Ibadan in it; it is rude in the construction of its houses, like all the towns I visited this side (East) of Ilesha, but appears to have enjoyed much, if not entire freedom from attack, no doubt from its difficulty of approach. I rested a day (21st June) here, for the benefit of my attendants and my horse.

At Ibadan I had heard of a great war chief, E′shu, resident in this direction; now I learned more particulars of his whereabouts—that he lived at a town E′shon, three days eastward of I′la, and was esteemed the most powerful chief in that quarter.

A messenger and suite of his were now here (at Abagó) returning to him after a mission to Ibadan, to which power even he is tributary, whom I invited to visit me, anticipating some information. He came in great state, with a host of followers, and a vigorous drummer, all convivial from Holland gin. I had no present to offer this man, which it would have been judicious to do, as he was to precede me on the journey, but I entertained him with Kola-nuts. This poverty, but apparent meanness, on my part, was not forgotten, but, I found, duly recorded of me, on my subsequent arrival at E′shon.

In these tributary towns a proportionate tax is laid on every house, which has to be paid every week, or, at least, fortnight to the king who transmits it.

I left Abajo for I′la on the morning of the 22d of June, descended the hill on which it stands, passed over a smaller one, and then traveled north-eastward, still over hills, to the village Ireshi, which was visited by Mr. Clarke; his route and my more southerly one here meeting a few hours' journey from I′la. Ireshi stands also on a hill, which we descended, still traveling north-eastward, passing over another hill, and crossing and recrossing a small stream running south-westward. About 1 P. M. I entered I′la, now the principal town of the Igbomna district, and after visiting the Ajele, was duly installed in lodgings.

This district of Yoruba is small in extent, and rich in the production of cotton; the principal chief in it was he of a town, Owu, north-eastward from this, but recently he has become eclipsed by the chief of I′la. As I purposed continuing my journey in the morning, I sought and obtained an interview with the chief soon after my arrival; his house I found large, well kept and substantial, with the before-mentioned portico construction, a contrast to the rest of the town, which, though extensive, is rude. I was received with much formality and decorum, in the presence of a large but quiet assembly of headmen and people; the chief was richly attired in a red plush or velvet waistcoat, with a mass of white satin wrapped and lying around him as he sat. I told him I was on my way to E′shon (having after obtaining all possible information, determined on this.) I told him (as I had done on all previous occasions) of our trading establishments at the confluence, and objects; the whole met with universal approbation, and a ready and cheerful assent to an inquiry I had embodied as to their wish to have "white man live among them to teach them book," etc. I was presented with a goat and two heads of cowries, but not having expected so ostentatious and official a reception, I was unprovided with a present in return; and on a subsequent comparison between my remaining stock and the journey before me, I felt it would be imprudent to attempt a remedy. Since my visit to this district of Igbomna, I have heard of it being in contemplation to take measures for the promotion of the growth and trading in cotton there; that the district plentifully produces it I can affirm, but I would diffidently submit that it needs examination to prove that it is more productive than neighboring districts, or at least sufficiently so to compensate for the superior means of transport found elsewhere in conjunction with the commodity.

I left I′la on the morning of the 23d June, after much difficulty about my loads, my poverty in presents having prevented my sufficiently cultivating the good-will of the Ajele to obviate it. We traveled on a level road, soon merging into the usual lightly-wooded forest, with a narrow and uncut one, passing at intervals through open patches and through grass sixteen to twenty feet high, until at last emerging from this forest, we burst upon an open and unusually pretty piece of country; stretching away at my right hand, a dark mass of thick forest covering a high and even range of hills; before me, and towards my left, a cluster of bright green hills, with scattered palm-trees on them; and knots of thicker bush in ravines at my feet, through which flows a small clear stream. This was my entry upon a style of country, through which, and still more picturesque and charming, I afterwards traveled in the districts of Effon and Yagba. It confirmed an opinion my journeyings had induced me to entertain, viz.: that a belt of thick forest generally intersects Yoruba, between the parallels 7° and 8° north, and which disappears beyond these limits. The road lay among the green hills before

me, and thence by a steep and rugged road over the range to the right, soon after which, about 1 P. M., I arrived at a place, Ngbatado, composed of fugitives from oppressed quarters around. It is small, agricultural, and has an Ibadan Ajele in it. Though we had accomplished, I estimate, but 6′ from I′la, the road had so tired my horse and party as to render this a most desirable conclusion to our day's journey.

I set out from Ngbatado the following morning, the 24th of June, for Awton, after much delay and sundry messages between the Ajele and the chief to procure a carrier.

This want seems trivial, almost absurd, to cause so much trouble and delay, and demand my remarks so often. After leaving Ibadan, I never found a professional carrier, though they are common and universal on the trunk road through Yoruba, (from Nupe to Abbeokuta,) but an individual had always to be procured as a favor from some official or headman, and then excessive payment is expected. I moved through open country with high grass, then by a bad and tortuous road through forests, and finally more open country, into an excellent avenue-like entrance to Awton. In all I estimate east-south-east ten miles.

Awton, surrounded by a very deep ditch, was of considerable size, until about five years since, when it was attacked and partially destroyed by an army from Illorin. It was not however subjected, still paying tribute only to Ibadan now. Many of its former inhabitants, who had fled, have returned, and the place is becoming restored. It is a boundary town between the districts of Igbomna and Effon, and from it there is a frequented journey of five days to Illorin.

All my inquiries about the route eastward to the Kwora were met by accounts of the "war in the road," ominous shaking of heads and representations of much danger. I hoped I might find no greater obstacle in the will of E′shu, at E′shon.

On the 25th of June, I left Awton, and proceeded by a good road for two or three miles to the small town "Gogo," which we passed through. Continuing our journey, we crossed a stream, "Awraw," running north-west about three knots, breast-deep, and twenty yards broad; were well wetted in a thunder-storm; and arrived at the gate of a town, Jeshaya, where a deep ditch, with but a narrow crooked plank across it, involved a circuit among the farms until I regained the road beyond the town. A messenger overtook me, conducting me in this circuit, which had to be immediately repeated on approaching the town of "I′ye," which is similarly unapproachable for horses. Next, arriving at the half-filled ditch of a ruined town, my horse, attempting the usual passage of horses there—down into and up out of it—worn and well tired, fell back, and, though not much hurt, caused much trouble and delay. We concluded our day's journey under an unusually hot sun, most unpleasant after a good wetting, by arriving, about 5 P. M., at E′shon, the difficulties and delays of which had been magnified to me by my having been very unwell throughout it. The road had been open and hilly, through a little forest and much long grass. I visited the Ajele, but felt too unwell to move farther to see the chief. This was a matter calling for deep consultation and suspicion, but I was positively ill for the time, and at last I was assigned lodgings without the preliminary visit. I sent Mr. Reader to announce my arrival, and "make compliments" to the chief, who, accompanied by a messenger from the Ajele, was received by my acquaintance, the messenger from Ibadan, who must have been still under the influence of a Dutch case-bottle, judging from the reception; indeed, that excuse was the next day made to me for its uncourteousness. E′shon and A′iedi are nominally and politically one town; really they are two, and about two miles apart. In the former the Ajele resides; in the latter the chief E′shu is to be found; and as its formation is recent, and it is now very select, I imagine it is a compromise with the feelings of the reported fighting man who governs, subject, however, to Ibadan.

I remained at this place during Saturday the 26th June, in the forenoon of which I was summoned to Eshu at Aiedi. I found him and his assembled headmen waiting for me; he, a very black man, was seated on a dais on a fine leopard skin, under a piazza on one side of a spacious square, and a rather select crowd filling the other side. The salutation over, I was desired to seat myself under the piazza opposite him, and our conversation was then conducted by a party of three or four running between us. After the usual explanations, I had to approach the matter of my proceeding, when I had to learn (politely enough conveyed to me) that the road eastward to the confluence was shut to me; "war in the road" was the further information on my attempting to shake the King's determination. He pointed out to me that I could proceed towards "Ladi," which is five days' journey from Eshon, and by which I should more easily reach my friends at Rabba. I had no alternative but to adopt this rout, accept his proffered messenger to the next town, Egbe, and so relinquish the hope of reaching the confluence or visiting the Kakanda district. I did not, and do not now, feel that I have reason to complain of this determination of Eshu, believing as I do that his reasons have more reference to me and my safety than any thing else. He gave me a gourd and some kola-nuts, and I made him the best present in my power; but I have a strong belief that my movements from this point might have been different could I have been provided with even an ordinary supply of materials for presents. The interview, which had thus not unexpectedly prostrated my hopes, when within not more than fifty or sixty miles of the confluence, now terminated.

I estimate that one-third of the men assembled in and about the court-yard were nursing case bottles of gin in various stages of dissolution, brought recently, doubtless, from Ibadan; this I esteem no sign of unusual intemperance, but of the excessive estimation in which they hold this European commodity; still to me it seemed abundantly ridiculous.

Eshu is the principal chief in the district of Effon.

We passed out of the north gate of Eshon soon after 6 A. M. of the 27th June; two or three rough small trees formed the only passage across the ditch, in crossing which my horse fell, and became so disabled as to necessitate my walking, for which my strength was very ill adapted. Throughout the day I had a good traveling road winding about hills; crossed the Aize, a small stream running northward; had a fine look at Mount Rokoko, E. S. E. of our route, which I estimated to be three thousand feet high, an unusual height, and the highest of a range in that direction in Yagba; endured two heavy thunder-storms; and on approaching Egbe the aspect of the country became still more picturesque and even park-like. Clusters of stony hills, with bright green and woody patches on them, grass of a softer character superseding the usual rank sort, careful cultivation, and boundary hedges of tall euphorbiæ, with our north-westerly and westerly horizon bounded by a high range of land and many hills, some exceeding, I estimate, two thousand feet in height, were the features which contributed then, but which I now find in mentioning do little towards making up the un-African scenery the country about Egbe presented. At sunset, in the midst of a thunder-storm, having journeyed, I estimate, twenty-four miles, and accomplished N. E. ½ E. 18′, I entered the town of Egbe, situated on the slope of a hill, and surrounded by other hills, in the district of Yagba.

At this place, of necessity, I rested two days. I was hospitably received into the house of the old chief. This town consists of two distinct parts, approaching the style of the Kowora in rudeness and closeness of construction, and general foulness, and showed a curious amalgamation of the round built houses of that locality with the square characteristic of the interior; and as a farther symptom of approach to the river, I observed armlets of plates of ivory supersede the solid ones. There were large droves of cattle, but no milk could be procured.

The town I had left (Eshon) is the limit eastward of the recognized authority of Ibadan. This town (Egbe) I found enjoying a most unusual amount of political freedom; it had no Ajele in it, and was entirely subject to no power, for which privileges the price was, tribute to its strong neighbors at Eshon, to Illorin, and to the King of Nupe; the next town on my route I found entirely subject to, and with an Ajele of the latter in it. The old chief during my stay treated me with much kindness; he gave me a sheep, periodical messes of food, and lastly two heads of cowries. My stay here afforded me opportunities for observation, and better fitted us all for our farther journey, which we set out upon on Wednesday morning, 30th June. After a repetition of our old difficulty, the passage for horses across the town ditch, a difficulty which of course is not accidental, but politic and universal in this part of the country, we proceeded on our journey by a good road through open picturesque country, with hills, green knolls, perpetual cultivation, and constant clusters of huts—a feature peculiar to Yagba, and almost unaccountable in such a well hunted and harassed locality; it is however doubtless assignable to the extreme productiveness of the soil, more than counterbalancing the impending dangers in the estimation of this parsimonious people.

About noon, having traveled, I estimate, E. N. E. 9′, we arrived at a cluster of houses, which, to my surprise, I found was Ejeba, a town I had expected to reach only after a long day's journey. My escort to Egbe had consisted of three armed men; that of to-day from it, of half a dozen. I was announced to and met outside the town by the Nupe Ajele, and by him conducted to the chief, a man of whom one description will serve for himself and his town—they were both old, small, and unimportant. I was comfortably lodged, and a goat, a mess of food, and a few cowries were brought to me. About four P. M., there was great excitement produced by the arrival of the news of a party of people belonging to a neighboring town, "Agboro," having been attacked and carried off by a party of Illorin people. There was much noise, arming, mounting and sallying forth, the searching party returning soon after dark without any result. This is the occupation and mode of procedure of the army from Illorin here, as of Ibadan and Nupe or any other power anywhere else on a marauding and slave-hunting expedition. The effects in this beautiful and productive district were lamentable to perceive; doubt, fear, suspicion, forced neglect of agriculture, stoppage of trade and communication, misery and sorrow consequent on the bitter violation of the better feelings of humanity (and the more bitter here, where we find so much development and sensibility of the affections), are the more prominent; the latter I was painfully brought in contact with the following day, when I passed the sad group of bereaved and mourning relatives sitting under a sacred tree. I found the strongest conviction in the minds of these people that "white man," and even I alone, if I would, had the power to eradicate this evil, and "make the country good." I invariably disavowed any such power, both on my own account and that of my color, but I think I never affected their strong belief on this point.

My journey the following day (1st July) was adversely affected by this kidnapping, thus: I set out from Ejeba with a messenger and a carrier, and we moved eastward to an Ejeba hamlet, where they were changed, and we proceeded on another stage to an outermost hamlet, whence I found we must proceed without either. The old headman and some dozen others whom the small village and nearest field supplied, accompanied us for some distance, until we reached the river Oyi, where they entreated me to wait, as a large armed party were expected, with whom I might travel in safety to Agboro. We forded the Oyi, which is the most considerable stream I met throughout my journey; it was here about two hundred yards broad, four to five feet deep, flowing north-westerly, and falls into the Kwora at or very near Egan (Egga.) Some few miles farther on my road we again crossed this river, flowing eastward this time, with a current of three knots, which made me aware of the impotence (after constant riding) of my legs, by sweeping me down the stream. At the first ford, the armed party (whose business to Agboro had no reference to me) came up, and in their company we continued our journey. The road generally was level and stony, through lightly wooded country. We arrived at, examined, and passed the spot of the previous day's kidnapping, broken calabashes, torn garments, trodden grass, etc., showing us the scuffle that must have occurred; whilst here and there were traceable the paths by which some individual unfortunates had endeavored to escape their captors by running into the bush. The armed party throughout the journey were facetious, loud, and derisive of the enemies not to be seen, and who no doubt were prudently far from the spot, on whom they vehemently called, and with whom they would pretend to be fiercely fighting, stringing their bows, drawing an arrow, and rushing from their path in among the bush for this purpose, singing all the time rude songs, evidently self-laudatory. All this exhibition was intended to excite my admiration and astonishment of their prowess. About three or four miles beyond our second ford of the Oyi is the town of Agboro, the houses of which looked like large stones on the top of a bare stony hill, in a range of hills; it is equally curious and miserable, but I was glad nevertheless to reach it after a tedious day's journey, having accomplished, however, I estimate, N. N. E. but 12′. From Agboro I continued my journey on the following morning (2d July), still on a level road, hills now disappearing, and the country assuming an aspect and covering similar to that between Sare and the river north-westerly from this. A short and pleasant journey brought us to the small, circular-shaped town, with entirely circular huts, named Lefun, no doubt from its position "*en route*" with reference to the tributary of that or very like name examined in the *Day-Spring*, and which falls into the Kwora opposite and near it. This place is very inconsiderable, and like many others difficult for horses to get into.

On the 3d of July, I resumed my journey, after delaying the usual time (an hour or so), whilst two young men, bows and arrows, etc., were being provided. A good road, over open, undulating country, lightly wooded, N. N. W. about 7′, brought me to the ruins of the town of Ladi. From its situation on a gently sloping plain, I was afforded a most comprehensive view of it; and its contemplation during a ride quite through it afforded food for much and sad reflection. Ladi became famous as the headquarters of Dasaba after he had destroyed Rabba, and wrested the government of Nupe from his half-brother in 1845. It in its turn was soon after reduced to the ruins I saw it, and the usurper driven into exile. At the extreme north edge within the wall is the small village, the present Ladi, where I halted for about two hours, waiting for a guide and carrier to the river, four or five miles distant, and at last was obliged to proceed as best I could without either. After moving about N. E. by N. 4 miles, I arrived near dark at half a dozen huts on the right bank of the Kwora, nearly opposite the large town, "Shaw" (Tsha), situated on an island in the river. The chief of this town has the title of "Kuta," or "River King." He controls all matters relative to canoes and the river in this part, and his island is a perfect dockyard and dépôt for the former.

I had looked forward to this as the termination of my land travel, expecting hence to reach Rabba in about three days per canoe. I was ferried to the island the next morning, and obtained an interview with Kuta, whom I found a fine, stout, good-looking man, and then in council with his headmen. I told him where I had started from, where I had been, and what I now wanted from him, which met with a peremptory though not uncivil announcement that I must go by land. I had no other alternative; and, although my horse much needed rest, Shaw was much too little attractive to delay there; so, in half an hour from the time I had landed on the island, considering the journey done, I was crossing the few yards of water only which now separated the island from the left bank, with a three or four days' farther journey before me to Rabba. From the bank of the river there is a fine view of the Rennell mountains on the right, and the nearer range, the "Earle Gray," northward and before us. Toward the latter our road bends—a very circuitous one—through the low, swampy ground bounding the river, through swamps often three or four feet deep, and across a lagoon in a canoe, until we reach somewhat more elevated ground, and are near the base of the range, where is situated the small town of Eseji, by bearing and estimate N. E. 4′ from the bank of the river at Shaw. At this place I was received by an unusually young and hospitable headman, who took much trouble to furnish me with the best Eseji afforded. I was much struck with the transition, on crossing the river, from guns, bows and arrows, and universal insecurity, to turban, Mohammedan insignia, undisturbed industry, and apathetic contentment.

My kind host, the chief, said he could not furnish me either with a guide or carrier; but he himself was mounted, and accompanied me some four or five miles on my journey, when I set out from Eseji the following morning, Monday, 5th of July. He was a most intelligent, inquiring, and pleasant companion. I had made him a small present, and we parted with expressions of much mutual friendship. I found the road excellent, running parallel with the range of hills on our right, and generally about three or four miles from them, for the most part through cornfields now almost ready for harvest. I halted in the small town Edeji, saw many guinea-fowls about the corn, passed endless ant-hills, unusually high and curious in their pinnacled and turreted construction, and, after having traveled, I estimate, N. N. W. 12′, completed my day's journey by arriving at the small town Nagi, lying between hills on our right and left. I was kindly received here, lodged in the house of the chief, and hospitably served. The road wound round a hill with a barren and stony crater-like summit, with volcanic stones and matter upon its sides and at its base; then up another steep and rugged, which afforded no reward, however, in the shape of a look at the surrounding country; along its table-top, and down its equally steep and rugged opposite side; and lastly along a level cultivated valley, to the village Nakupa, where I halted and breakfasted.

The next morning I left Nagi—a stout, inert man, whose occupation and delight seemed to be copious snuff-taking, after the manner of the country—viz., placing about a spoonful between the lower lip and the gums, his snuff-box being a very capacious cylindrical vessel, ornamented with silver, and ostentatiously displayed.

I was very unwilling to halt for the day at so early an hour, and, after much pressing and debating, succeeded in engaging a carrier for another stage to Kudan. It was shrewdly argued that as I had paid 500 cowries to a carrier to come here, scarce half a day's journey, I could not but pay 800 to another to go a longer half, and to this arrangement I was compelled. 600 or 700 cowries is the average wages of a professional carrier for a good day's journey, where they are attainable.

Resuming my journey by a good and level road through almost entirely cultivated country, after making in all about N. N. W. 9′, at 11 A. M. I arrived at Laboshi, a good-sized town, which had been pointed out to me as the end of my day's journey. . . Laboshi consists of two distinct parts, separated from one another by a small ravine and stream, across which is constructed a viaduct, about thirty feet high in the centre, quite passable for horses, and which to me was a wonder. I have nowhere else met with such a display of ingenuity; it is quite a distinguishing mark for this town. I was esteemed a great curiosity here, and during my stay was surrounded by half the population at least. A very uninteresting road, through light forest, N. N. W. 8′, I estimate, took me from Laboshi to a clean and orderly-looking town, whose name I could not learn, from which south-westerly a mile or two brought me to Kudan.

Since coming into Nupe, I labored under a farther impediment to the amount and accuracy of the information I collected, in having no one who could speak that language.

Kudan is a little place, in which, on my arrival, I could see nobody; but having discovered its chief, he kindly provided me with good lodgings, and, in process of time, an excellent mess of food. On the following morning, on going to him to bid him good-by, though an early hour, he had another and similar mess ready for me. I gave him the only approach to a present I had, and left Kudan.

A short stage, by a good level road through pleasant, open, cultivated country, brought me to a small town, Jangi, approached by a viaduct similar to that at Laboshi, across a swampy dell, where we halted, changed carriers, etc., and then proceeded on a long, uninteresting journey, through the usual light forest, affording no peep beyond, until, reaching the edge of the plateau on which I had been traveling, I got a view of the river below Rabba; descending by a rugged path, and after passing over several intervening ridges, soon after 1 P. M. reached the gate of the town. From this gate, the eastern one of Rabba, it is an hour's ride to the river's bank. The entire space, being filled with the ruins of the old town, shows the once very considerable size of it, and again, as at Ladi, set me pondering what had become of the many thousands, harmless and homeless, who had once peopled it, and on the desolation so plentifully sown, through the ambition, wantonness, and cruelty of the aspiring and disputing rulers of this unhappy country.

My journey was thus virtually completed. I rested a day with Rev. Mr. Crowther, at his temporary mission premises; and, the necessary preparations during it having been effected, I reached our encampment on the Kwora on the 9th of July.

Briefly to recapitulate: Setting out from Ibadan for our encampment, I first crossed the Oshun, the value of which as a means of transport, etc., is unknown. I then entered that district of the great Yoruba country called I′fe, which I found suffering from very recent and severe political commotion, which had ended in the substitution of a new ruling power. The town of that name I found quite undeserving in every respect of that notoriety which has been attached to it. I then entered the district of Ijesha, the most hilly, the most powerful, and the most important of any eastward of Ibadan, and one which, from the jealousy and narrow-minded policy of its rulers, is to be avoided by mere explorers beyond it. Journeying north-eastward, I passed out of Ijesha into the less extensive district of Igbomna, the principal town in which is I′la. Here I found more liberal views, and a strong and universal desire to cultivate the acquaintance and obtain the permanent presence of "white men." This is the district which has been spoken of as highly productive in cotton, on which I have already remarked.

Up to this point my journey cannot claim perfect novelty, the Rev. Mr. Clarke, of the American Yoruban Mission, having passed through many of the places I had visited, on his visit in November, 1857.

Passing out of Igbomna, I entered the district of Effon, and reached its principal town, "E′shon," or A′iedi, from which the confluence of the Kwora and Binue lies nearly due east, and distant not more than fifty or sixty miles; this was the nearest approach I was able to make to that object of my journey; the difficulty and doubt of my succeeding had been pointed out to me at Ibadan, the cause assigned being the presence of a slave-hunting army in the locality I need pass through; this was now verified, the chief refusing me to proceed in that direction, his motives being, I believe, not illiberal. Up to this point the country was of much sameness of character, thickly wooded with impenetrable jungle, or at best occasionally a lighter forest, except in the vicinity of towns and habitations, or where their cultivation might have extended.

I was now also about E. N. E. (true) 120′ in a straight line from Ibadan, and obliged to direct my steps to the banks of the Kwora, nearly due north of me. I passed out of Effon, and entered upon country with much changed features, affording a great relief in travel; it now became, and continued, open, picturesque, and often park-like, and must be described from the parallel of 7° N., extending northward, at this distance from the river, as a beautiful hunting-ground for Ibadan, Illorin, and Nupe, the hunted being its inoffensive and weak inhabitants; such a perversion is painful to see, and its effects are as lamentable. That part of this country which I had now reached is called "Yagba;" eastward and adjacent to it is Bédé, adjoining which is Bomi, both which latter belong, by virtue of their language, to the district and dialect which we are pleased to call Kakanda. The Kakanda of the natives, however, has more circumscribed limits.

"Yagba" is the most productive and most beautiful district through which I passed, with the peculiarity of isolated dwellings, which I nowhere else observed. Passing northward out of Yagba, I entered the territory of Nupe (often called Takpa), and shortly after reached "Ladi," a town famous in the modern politics of this country, now a vast extent of dreary ruins, from whence the river is distant about five miles. I crossed, having reached it at "Shaw," a few miles above the junction of the tributary "Lefun," and after three days' journey on a good road reached Rabba.

Throughout the journey I met with much consideration and hospitality at almost every place; a goat or a sheep, and a few cowries, were given to me, even where I met comparative poverty and much depression; yet parsimony, with shrewdness and industry, are the prevailing characteristics. The latter I have always thought should be qualified by the adjective "African,' for it has never been my fortune to see in Africa the quality known to us by that name.

I everywhere distinctly and impressively pointed out the efforts Her Majesty's Government were making with a view to establishing a trade, and otherwise improving their country, which invariably met with approbation, and a firm belief that "white man" had but to will it to effect the same.

Corn, yams, and cotton are the principal productions, palm-oil being only prepared for their own moderate consumption. The country is evidently capable of producing a vast amount of these commodities. The shea butter-tree disappears almost entirely on receding from the river.

Very contrary opinions are held as to the best time of the year for traveling in "Yoruba;" some persons of long experience in the country give the preference to the months of August and September. In May and June I found these advantages: a cool and cloudy atmosphere, rarely rain in the day, and that by night rendering traveling more agreeable and refreshing, and the streams offering very little impediment from their volume. The first, in my case, was often not an advantage; it prevented, on many occasions, my obtaining desirable astronomical observations, on which head I have the honor to report to your Lordship my hope and belief that the data I have obtained will yield a reliable map of the parts I visited. My barometrical observations will, I trust, yield a chain of elevation of my route; the plateau from Abajo to Ishon is the highest above the level of the sea I passed over. [I have since computed this to be 2000 feet above the sea.]

My brief experience prompts me to point out the absolute necessity of an ample supply of material for presents on a journey manifestly for exploration; my deficiency in this respect certainly affected me adversely on very many occasions, and I believe the results of my journey would have accorded more with my intentions had it not existed.

Finally, I would beg to bring to your Lordship's notice the hospitality, kindness, and aid I invariably received from the reverend gentlemen of the American Mission in Yoruba, as well as from those of the Church Missionary Society of England, particularly amongst whom I am indebted to the Rev. H. Townsend at Abbeokuta, and the Rev. David Hinderer at Ibadan.

I append to this report a rough preliminary map, which I intend merely as an aid to comprehension in its perusal. Sincerely trusting that my humble efforts, and their at least partial success, may meet your Lordship's approval,

I have the honor to be, my Lord,
Your Lordship's most obedient servant,
DANIEL J. MAY, 2d Master, R. N.,
Of the Niger Expedition.

SPANISH ATTACK RESISTED.

THE San Jacinto brought the subjoined letter from a Pennsylvanian in Liberia. It furnishes the particulars of a wanton attack upon a vessel of the Liberian navy, and the successful resistance made by its gallant officers and their fellow-citizens on shore:

MONROVIA, LIBERIA, September 16th, 1861.

* * * * * * * * *

On the 11th instant, about six or seven o'clock, a Spanish steam man-of-war came to anchor in our harbor. She was boarded by Midshipman Carney, who was informed by the Spanish captain that he called to see the President, and would remain here three days, inquiring where was the best place to land. Midshipman Carney returned on board of his vessel, our man-of-war, the schooner Quail. The steamer stood out to sea, and then came in as if she was going to anchor, having clewed up her sails. Lieutenant Benedict, commanding the Quail, observed that her ports were open, and her guns run out, as she was nearly abreast of him, and immediately called his men to quarters. Before they could reach their station, the steamer fired grape at the Quail, which whitened the water around her stern, doing no damage whatever. The two vessels were within pistol-shot of each other. Lieutenant Benedict let loose his eighteen-pounder, which took effect in the steamer's stern, passing, no doubt, through the captain's cabin. Another fire of grape and round shot from the Spaniards passed over the schooner's bow, doing no other damage than cutting one rope connected with the jibboom. The Quail sent another eighteen-pounder after her, which took effect in her bulwarks, and caused a great rush forward.

The steamer did not fire after that shot, but hoisting all her sails, and putting on all her steam, went to sea as fast as possible, amid the balls from the Quail and Fort Norris, which is upon the summit of Cape Messurado. During this engagement between the two vessels, about one dozen cannon were showering iron hail around the steamer from the fort. There is no certainty whether any of them struck her, though several of them were not seen to touch the water.

Hundreds of persons, and all the boys in town, rushed up to the fort to witness and take part in the action. President Benson, ex-President Roberts, Rev. John Seys, United States Consul, and other distinguished persons, rushed up to Fort Norris.

It is expected that the Spaniards will return with a greater force, but the Liberians will meet them. Any thing like equality, we will send them away covered over with as much shame as those who came on the 11th to sink our vessel-of-war for capturing a Spanish slaver.

The cause of this difficulty is: A Spanish schooner came to Gallinas to purchase slaves. The Quail captured her; the bar was too bad to get her out of the river; an English man-of-war burned her, and thus matters remained since June last, until we learned that a Spanish war-vessel was coming here to sink the Quail.

The English Government gave us the Quail to suppress the slave-trade in our waters, and as long as she is able to float, she will be used for that purpose. We intend to show our appreciation of the gift by defending her as long as there is a plank to stand upon. In any thing like a fair fight, we are certain that no such cowardly foe as Spaniards can sink or capture her.

We are rather deficient in balls from six to twelve pounders. We will have in a month or so several sixty-four pounders for the fort, and then you will see that no enemy can repeat such outrages with impunity. T. MORRIS CHESTER.

The above is rather too boastful for a young and feeble nation.
ED. COL. J.

—Rev. D. K. Flickinger, missionary of the "United Brethren in Christ," embarked at Philadelphia, November 5, for the mission of that people in western Africa, near Freetown. Rev. Mr. Billhimer, late of that mission, is now in this country.

COLONIZATION JOURNAL.

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THE FLAG OF THE LIBERIAN REPUBLIC.
ADOPTED A. D. 1847.

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G. P. DISOSWAY, Esq.
REV. J. N. MCLEOD, D. D
H. J. BAKER, Esq.
BENJAMIN H. FIELD, Esq.
D. D. WILLIAMSON, Esq.
THOMAS PORTEUS, Esq.
LEBBEUS B. WARD, Esq.
ANSON G. STOKES, Esq.
WM. TRACY, Esq.
A. MERWIN, Esq.
REV. S. D. ALEXANDER.

ANNUAL MEETING OF THE AMERICAN COLONIZATION SOCIETY.

THE Forty-Fifth Annual Meeting of the American Colonization Society will be held in Washington city, D. C., on Tuesday, January 21st, 1862, at the Society's new building, on Pennsylvania avenue. The peculiar relation which the Society bears to the United States Government, both in its origin and progress, as the agent of the Government for care of recaptive emigrants; and the prospect of its having far more important relations hereafter, will render it as important as any meeting ever held. The managers of the New-York Society, at its meeting in December, appointed four Directors to represent it for the year 1862. They at the same time resolved to use efficient exertions to secure for Liberia the recognition of our Government, and a commercial treaty.

BARK GRAYHOUND FOR LIBERIA.

THE firm of Yates & Porterfield fitted out this bark to leave New-York, Dec. 28th, for Liberia. The opportunity was improved by Dr. James Hall, to forward a supply of ammunition for the Liberia Government, and by the Episcopal Missionary Board to provide for the return to his field of missionary labors at Cape Palmas, of Mr. Thomas Toumy, and to send back to Liberia Mrs. Simpson, who came to the United States as a nurse to an invalid missionary, Miss Miriam. By the same opportunity, the New-York State Colonization Society, in behalf of the American Colonization Society, provided for the passage of four promising emigrants, viz.: James Flanegan, thirty-two years of age; John Pendleton, fifty-two years of age; Wm. L. Page, twenty-eight years of age; Walter Colquhoun, thirty years of age. Two of these are attested as capable engineers, and one claims to be well acquainted with the processes of sugar culture and manufacture.

JOURNEY IN YORUBA AND NUPE.

WE give a large portion of our present number to the detailed report of Daniel J. May, a subordinate officer, who in 1858, while the officers and crew of the British steamer which had been wrecked in ascending the Niger river, not far above Rabba, were encamped, was a bearer of a mail across Yoruba to Abbeokuta, and then returned by a more easterly route through Yoruba to the Niger, and, crossing it, through Nupe to Rabba. It conveys a fund of valuable information about that portion of Africa.

COTTON CULTURE IN LIBERIA.

THE demand for cotton will probably continue for some years, even after the present contest is closed, so that much higher prices will rule than have hitherto.

In Liberia, cotton has most favorable opportunities for rewarding the cultivation of it.

At the close of the rainy season, say in October, the seed planted springs up with a growth so rapid, that in a well-authenticated instance, ripe bolls were gathered within six weeks after the day of planting. The yield is large, and if the plant is cared for, it bears for five or six years, and cotton is ripening nearly all the year.

We learn that besides the large supplies of cotton-seed which has from time to time been furnished from other sources, twenty barrels of the very best Sea Island seed, lately forwarded to New-York from Beaufort, South Carolina, by Commodore Dupont, at the request of Dr. James Hall, of Baltimore, have been forwarded to President Benson, by the bark Grayhound, which cleared from New-York, Dec. 20th, 1861. With the best seed in the world, and the most favorable of climates, the people of Liberia ought to come into the market with large supplies. We hope they will; so demonstrating that even free colored populations can be relied on for a supply, should slavery cease.

Too much importance can scarcely be attached to this matter by the Government and people of Liberia, for their own advantage, and the reflected honor upon the class of population of which they are a part.

LATE FROM LIBERIA.

As we were going to press, the Liberia mail of October, via England, came to hand, by the steamer Edinburgh, Dec. 28th.

The general affairs of Liberia are prosperous. In the region of Careysburgh some disturbance had arisen, and a native town, ten miles from that settlement, had been burnt in October. Two chiefs, most active in the disturbance, were held as prisoners, and the settlers were confident of their ability to defend themselves.

The Government of Liberia had received from the Government of Great Britain the assurance of the coöperation of her naval force against the hostile threats of the Spanish Government at Fernando Po.

Pres. Benson was about to form a matrimonial alliance with Miss Poulson, one of our well-educated Brooklyn belles, who arrived in the Republic of Liberia last summer, in the bark Edward.

The brig Justice Story was spoken within two days' sail of Monrovia, by the United States man-of-war San Jacinto. The Justice Story sailed from Boston, carrying, as passengers, the family of Rev. Edward Blyden, Professor in the Liberia college, and Miss Frances Dabney, niece of Ex-Vice President Yates, of Monrovia.

GOVERNMENTAL COLONIZATION.

THE important items concerning the slave-trade and colonization contained in the Message of President Lincoln to Congress, and the prospects of a vast increase of our freed colored population, as intimated in the Report of the Secretary of War, Mr. Cameron, both of which we put on record in our present number of the *Journal*, present the prospects of our work in a new and most interesting aspect.

If, by uncontrollable circumstances in the progress of the contest now waging between our Government and the secessionists of the South, thousands of slaves become free, and the American people resolve to bear the burden of settling them in a community by themselves, a question of great moment will arise as to where they shall be located.

After thirty years of careful study, the advantages of Africa over all locations on this side of the Atlantic seem to us incomparable. The ever-growing volume of European emigration and their descendants leaves no room to doubt that they will preponderate over all this continent; and as little doubt remains that even as a free population, the descendants of Africa will be unable to attain equality of advantages among them. If, therefore, we would confer on them the highest benefits, Africa presents a location where they can be obtained without obstacles of race or prejudice.

If Congress will act upon the suggestion of the President, and in some method recognize Liberia's nationality, and enact a law providing for a passage and settlement at a definite sum *per capita* on the African coast, the work so long prosecuted in feebleness by the Colonization Society would receive an impulse, and swell to a magnitude equal to the most sanguine wishes of its friends.

EXTRACT FROM THE PRESIDENT'S MESSAGE.

THE execution of the laws for the suppression of the African slave-trade has been confided to the Department of the Interior. It is a subject of congratulation that the efforts which have been made for the suppression of this inhuman traffic have been recently attended with unusual success. Five vessels being fitted out for the slave-trade have been seized and condemned. Two mates engaged in the trade, and one person in equipping a vessel as a slaver, have been convicted, and subjected to the penalty of fine and imprisonment; and one captain, taking up a cargo of Africans on board his vessel, has been convicted of the highest grade of offence under our laws, the punishment of which is death.

Under and by virtue of the act of Congress entitled an act to confiscate property used for insurrectionary purposes, approved August 6, 1861, the legal claims of certain persons to the labor and service of certain other persons have become forfeited, and numbers of the latter thus liberated are already dependent on the United States, and must be provided for in some way. Besides this, it is not impossible that some of the States will pass similar enactments for their own benefits respectively, and by the operation of which persons of the same class will be thrown upon them for disposal. In such case, I recommend that Congress provide for accepting such persons from such States, according to some mode of valuation in lieu *pro tanto* of direct taxes, or upon some other plan to be agreed on with such States respectively; that such persons, on such acceptance by the General Government, be at once deemed free; and that in any event steps be taken for colonizing both classes, or the one first mentioned, if the other shall not be brought into existence, at some place or places in a climate congenial to them. It might be well to consider, too, whether the free colored people already in the United States could not, so far as individuals may desire, be included in such colonization. To carry out the plan of colonization may involve the acquiring of territory, and also the appropriation of money beyond that to be expended in the territorial acquisition. Having practiced the acquisition of territory for nearly sixty years, the question of constitutional power to do so is no longer an open one with us.

The power was at first questioned by Mr. Jefferson, who, however, in the purchase of Louisiana, yielded his scruples on the plea of great expediency. If it be said that the only legitimate object of acquiring territory is to furnish homes for white men, this measure effects that object for the emigration of colored men, and leaves additional room for white men remaining or coming here.

Mr. Jefferson, however, placed the importance of procuring Louisiana more on political and commercial grounds than on providing room for population.

On this whole proposition, including the appropriation of money with the acquisition of territory, does not the expediency amount to absolute necessity, without which the Government cannot be perpetuated?

SECRETARY CAMERON'S REPORT.

THE following is the concluding portion of Mr. Cameron's Report, as originally sent to the editors:

It has become a grave question for determination, what shall be done with the slaves abandoned by their owners on the advance of our troops into Southern territory, as in the Beaufort district of South Carolina? The whole white population therein is 6000, while the number of negroes exceeds 32,000. The panic which drove their masters in wild confusion from their homes leaves them in undisputed possession of the soil. Shall they, armed by their masters, be placed in the field to fight against us? or shall their labor be continually employed in reproducing the means for supporting the armies of rebellion?

The war into which this Government has been forced by rebellious traitors is carried on for the purpose of repossessing the property violently and treacherously seized upon by the enemies of the Government, and to reëstablish the authority and laws of the United States in the places where it is opposed or overthrown by armed insurrection and rebellion. Its purpose is to recover and defend what is justly its own.

War, even between independent nations, is made to subdue the enemy, and all that belongs to that enemy, by occupying the hostile country, and exercising dominion over all the men and things within its territory. This being true in respect to independent nations at war with each other, it follows that rebels who are laboring by force of arms to overthrow a government justly bring upon themselves all the consequences of war, and provoke the destruction merited by the worst of crimes. That government would be false to national trust, and would justly excite the ridicule of the civilized world, that would abstain from the use of any efficient means to preserve its own existence, or to overcome a rebellious and traitorous enemy, by sparing or protecting the property of those who are waging war against it.

The principal wealth and power of the rebel States is a peculiar species of property, consisting of the service or labor of African slaves, or the descendants of Africans. This property has been variously estimated at the value of from $700,000,000 to $1,000,000,000.

Why should this property be exempt from the hazard and consequences of a rebellious war?

It was the boast of the leader of the rebellion, while he yet had a seat in the Senate of the United States, that the Southern States would be comparatively safe and free from the burdens of war, if it should be brought on by the contemplated rebellion; and that boast was accompanied by the savage threat that "Northern towns and cities would become the victims of rapine and military spoil," and that "Northern men should smell Southern gunpowder and feel Southern steel." No one doubts the disposition of the rebels to carry that threat into execution. The wealth of Northern towns and cities, the produce of Northern farms, Northern workshops and manufactories, would certainly be seized, destroyed, or appropriated as military spoil. No property in the North would be spared from the hands of the rebels, and their rapine would be defended under the laws of war. While the loyal States thus have all their property and possessions at stake, are the insurgent rebels to carry on warfare against the Government in peace and security to their own property?

Reason and justice and self-preservation forbid that such should be the policy of this Government, but demand, on the contrary, that being forced by traitors and rebels to the extremity of war, all the rights and powers of war should be exercised to bring it to a speedy end.

Those who make war against the Government justly forfeit all rights of property, privilege, or security derived from the Constitution and laws against which they are in armed rebellion; and as the labor and service of their slaves constitute the chief property of the rebels, such property should share the common fate of war to which they have devoted the property of loyal citizens.

While it is plain that the slave property of the South is justly subjected to all the consequences of this rebellious war, and that the Government would be untrue to its trust in not employing all the rights and powers of war to bring it to a speedy close, the details of the plan for doing so, like all other military measures, must, in a great degree, be left to be determined by particular exigencies. The disposition of other property belonging to the rebels that becomes subject to our arms is governed by the circumstances of the case. The Government has no power to hold slaves, none to restrain a slave of his liberty, or to exact his service. It has a right, however, to use the voluntary service of slaves liberated by war from their rebel masters, like any other property of the rebels, in whatever mode may be most efficient for the defense of the Government, the prosecution of the war, and the suppression of the rebellion. It is as clearly a right of the Government to arm slaves, when it may become necessary, as it is to use gunpowder taken from the enemy. Whether it is expedient to do so, is purely a military question. The right is unquestionable by the laws of war. The expediency must be determined by circumstances, keeping in view the great object of overcoming the rebels, reëstablishing the laws, and restoring peace to the nation.

It is vain and idle for the Government to carry on this war, or hope to maintain its existence against rebellious force, without employing all the rights and powers of war. As has been said, the right to deprive the rebels of their property in slaves and slave labor is as clear and absolute as the right to take forage from the field, or cotton from the warehouse, or powder and arms from the magazine. To leave the enemy in the possession of such property as forage and cotton and military stores, and the means of constantly reproducing them, would be madness. It is, therefore, equal madness to leave them in peaceful and secure possession of slave property, more valuable and efficient to them for war than forage, cotton, and military stores. Such policy would be national suicide. What to do with that species of property is a question that time and circumstances will solve, and need not be anticipated farther than to repeat that they cannot be held by the Government as slaves. It would be useless to keep them as prisoners of war; and self-preservation, the highest duty of a government or of individuals, demands that they should be disposed of or employed in the most effective manner that will tend most speedily to suppress the insurrection, and restore the authority of the Government. If it shall be found that the men who have been held by the rebels as slaves are capable of bearing arms, and performing efficient military service, it is the right, and may become the duty of the Government to arm and equip them, and employ their services against the rebels, under proper military regulation, discipline, and command.

But in whatever manner they may be used by the Government, it is plain that, once liberated by the rebellious act of their masters, they should never again be restored to bondage. By the master's treason and rebellion, he forfeits all right to the labor and service of the slave; and the slave of the rebellious master, by his service to the Government, becomes justly entitled to freedom and protection.

The disposition to be made of the slaves of rebels after the close of the war, can be safely left to the wisdom and patriotism of Congress. The Representatives of the people will unquestionably secure to the loyal slaveholders every right to which they are entitled under the Constitution of the country.

MR. LINCOLN'S AMENDMENT.

The above not being satisfactory to the President, the following has been substituted in its stead as the concluding paragraph of the official document:

It is already a grave question, what shall be done by the slaves who are abandoned by their owners on the advance of our troops into Southern territory, as at Beaufort district in South Carolina? The number left within our control at that point is very considerable, and similar cases will probably occur. What shall be done with them? Can we afford to send them forward to their masters, to be by them armed against us, or used in introducing supplies to maintain the rebellion? Their labor may be useful to us; withheld from the enemy, it lessens his military resources, and withholding it has no tendency to induce the horrors of insurrection even in the rebel communities. They constitute a military resource, and, being such, that they should not be turned over to the enemy is too plain to discuss. Why deprive him of supplies by a blockade, and voluntarily give him men to produce supplies? The disposition to be made of the slaves of rebels after the close of the war can be safely left to the wisdom and patriotism of Congress. The Representatives of the people will unquestionably secure to the loyal slaveholders every right to which they are entitled under the Constitution of the country.

RECOGNITION OF LIBERIA.

AMONG the measures recommended by the President, is the recognition of the Republic of Liberia. The subject has already been brought up in Congress. Liberia is not a large nation, but is doing a good work in the cause of civilization. It is estimated that 800,000 natives are under its meliorating influence, though there are in the colony itself but 14,000 persons, and 4800 slaves were landed there last year, many of whom were sent to the missionary establishments, and others to industrial and farming schools, where they learn English and Christian truth, and are brought up in a manner to ensure the greatest development of their physical and moral faculties. It has done much to suppress the slave-trade, and to promote lawful commerce, to introduce enlightened government in the midst of anarchy, and to advance the evangelization of Africa.

In all respects, the young Republic must be acknowledged to honor the land of its birth by a successful exemplification of our principles in a distant country, and through many obstacles. Having been already recognized by the principal nations in Europe, there does not seem to be any good reason for withholding that act of justice on our part.—*Vermont Chronicle.*

SUPREME COURT—SPECIAL TERM.

BEFORE ALLEN J.

The Rose Will Case—Important Question.

CHAUNCEY ROSE, Executor of the last will and testament of John Rose, deceased, *agt.* Henry Rose, the American Colonization Society, and the Rose Beneficent Association of the city of New-York.—This is an action brought by the executor of the will of John Rose to have legal construction of several clauses in the will of deceased. The testator, after making several bequests, gives the residue of his estate to aid in establishing in this city an extensive beneficent association that will provide and establish two or more farms as receptives for maintaining, educating, and employing or apprenticing out such poor white children as may be properly controlled therein. The testator, therefore, requests that whenever, within five years after his decease, the sum of $300,000 is raised from other sources for these ends, that then the trustees pay over to said association the trust estate. In case of the $300,000 not being raised from other sources, half of the trust estate is to be given to the American Colonization Society, and the other half to whatever objects may be deemed most worthy of charity.

In 1860 the Legislature incorporated the Rose Beneficent Association, to carry out the provisions of the will. Doubts having subsequently arisen as to the construction of the will, this suit was brought to determine the rights of the parties. The defendant, Henry Rose, claims that the trusts and bequests above referred to are void, and that he, as one of the next of kin, is entitled to one-half of the residuary estate, after discharging the other bequests.

The American Colonization Society claim that the bequest to them is a valid one of one-half of the residuary estate, in case the trust for the founding of a Beneficent Association should be adjudged void, and that, if adjudged valid, and in case the $300,000 is not raised from other sources, still the bequest to them is valid.

The Rose Beneficent Association claim that the bequest for founding an association for the relief of certain classes of children is valid.

The sum of $300,000 named as the condition of the Beneficent Association taking the residue of the estate, has not yet been raised, but the Rose Beneficent Association allege their willingness to perform any of the acts required to entitle them to receive the bequest. The case is still on.

Mr. Randall for the executor; A. W. Bradford for Henry Rose; J. B. Varnum for the American Colonization Society; William M. Evarts and John A. Bryan for the Rose Beneficent Association.

THE LIVINGSTONE EXPEDITION.—Intelligence had been received from Drs. Livingstone and Mackenzie to May 15th. All were in good spirits. They had failed in ascending the Ruvuma, on account of its being too late in the season. The South African *Advertiser*, of September 21st, gives the following interesting details of the expedition:

"The expedition had failed in their ascent of the Ruvuma, but only because they had attempted it too late in the season; and Dr. Livingstone writes very confidently of its importance for the future commerce of that coast with Lake Nyassa and the interior. From the Ruvuma mouth, the party returned in the Pioneer to the Comora Isles, to take the missionaries left there on board; and thence they proceeded to the Zambesi, entered it successfully, and had got up to the Shire when the last letters left. In a few days, they were to continue their voyage up that tributary to the Zumba Mountain, and Dr. Livingstone was to accompany them, to direct the selection of an appropriate site for the future mission. All were in excellent health and spirits. Dr. Livingstone and his colleagues speak highly of the unepiscopal energy of the hard-working, rough-faring Bishop; and Bishop Mackenzie writes, in his despatches, with equal cordiality, of the unfailing humor, sagacity, and success of his Dissenting leader and protector."

—Intelligence has been received of Dr. Baikie, the missing African traveler. It will be remembered that Dr. Baikie was attached for some time to the Niger expedition, and the last heard from him, until the present time, was upwards of two years ago. Since then, the fate of himself and his assistant was a mystery; but it was generally believed that he had either perished from the sickness and fatigue incident to his explorations, or that he had fallen a victim to some of the savage tribes of the country. For two years have he and his companion lived among the natives without any means of communication with Europeans; and considerable anxiety has not unnaturally been felt as to his fate. The narratives of his wanderings will, no doubt, add another interesting chapter to the history of West African exploration.

ANOTHER DAHOMEY MASSACRE.—Recent intelligence states that another of those diabolical massacres, which are a stigma on civilization, was about to be carried into effect at Dahomey. The cannibal king was going to have another "grand custom." This sacrifice was to celebrate the new yam season, and the preparations were to have been of the most complete character. All the principal natives and traders at Lagos had received invitations to be present to witness the ceremony of cutting off the heads of about 2000 human beings. From this it would appear that the protest lately made against such acts of barbarism by the British Government, through the late Mr. Consul Foote, has had no effect.

MENDI MISSION.—Rev. J. White arrived in New-York from this mission, Oct. 29th. Mr. White left the mission in ill health, and was sick much of the way home. He landed, however, with somewhat improved health.

GABOON MISSION, A. B. C. F. M.—Rev. Albert Bushnell and wife arrived in New-York, in November, from the Gaboon Mission, West Africa. The immediate cause of their return was the

illness of Mrs. Bushnell. They spent a short time in England, hoping to be able to return to Africa from there; it was thought not wise to do so.

CORISCO MISSION, AFRICA.

Communion Service—An Interesting Missionary Meeting.

THE REV. W. CLEMENS sends us the following interesting letter, dated Alongo, Corisco, July 18, 1861:

Our communion season, which was held on the seventh of July, was of much interest. It will no doubt fill an important place in the history of the church in Corisco, and consequently deserves to be recorded. The preparatory services were held on Saturday, as has been the practice from the beginning; and on Sabbath two precious souls were united to the Lord's people by the profession of their faith in the Lord Jesus Christ. Both were strangers in part—one being a member of our school, the other a female slave. A parent also presented his child, and gave her away to the Lord by his baptismal vows. The congregation was large, and continued throughout the services without apparent weariness. It was estimated that at least forty natives sat at the table with us. The afternoon service has heretofore been conducted by the native members. The addresses are short, occupying about ten minutes, and are designed for the edification of the children of the several schools. On the present occasion, the meeting was devoted to the consideration of the cause of missions. This change in our exercises seemed to be demanded by our increased missionary operations. Four young men had been sent out at different times, to occupy stations on the mainland, and on the island of Large Ilobi. Others have expressed a willingness to go forth as missionaries, as soon as they are prepared. Such being the prospect of enlarged usefulness, a necessity was also felt of providing for the regular visitation of these laborers when in the field. A native brother was recommended to take the oversight of the different stations, conjointly with an ordained missionary. Knowing that all success comes from God, and that He will "be inquired of" for the blessings he bestows on the "house of Israel," the assembly came together to pray to the Lord of the harvest.

The assembling of Christ's flock to pray for the extension of his kingdom, is a significant fact in itself. A short time ago, these same persons, who now supplicate the throne of grace in behalf of their dying countrymen, were bowing down to "fetiches," and worshiping devils.

The meeting was briefly addressed by the ordained missionary—showing the necessity of enlisting in the work of missions as a church; that this church properly belonged to the natives of Corisco; and that it was not a foreign body. As God had already smiled on the efforts of his servants, by organizing his church, and calling some into the ministry, we were encouraged to trust in him for the future. The example of the Sandwich Islanders was cited as showing what devoted followers of Christ could do, when sustained by the grace of God; that although our church had not felt the responsibility of engaging in the missionary work, it was not so now. Christ commanded *all* his servants to go into all the world, and preach the Gospel. The command was as old as the time when Christ lived on the earth, and the practice of the church explained it as obligatory in every age.

The remarks of our two licentiates were so appropriate, and produced such a deep impression, that they must be known, before the spirit of the meeting can be understood. One of the licentiates had been selected by the mission to act as a superintendent of the out-stations. He said he hoped the brethren would not cease to pray for him, for he needed much grace to be faithful. The work was God's work; and, as had been said by another, it was a difficult work. But God had promised to hear our prayers. He could give grace, and the difficulties might be removed. True, when we look around at the scattered tribes, and see their wretched condition and constant wars, we feel cast down. But God has told us, that if we agree in asking him for y thing in prayer, he will grant it. Let us pray that God would cause these wars to cease, and then the way will be opened to carry the Gospel abroad. We must not consider the condition of our people peculiarly discouraging. It is not impossible to carry the Gospel even to them. We have fewer trials now than Paul had to preach salvation among the heathen in his time. You remember with what holy devotion he met his trials of scourgings, imprisonments, perils, and shipwrecks. He could say he "counted all things but loss" for Christ. God is a faithful God. Let us but pray, and we will be able also to make Christ known to the tribes around us.

The other licentiate said he had been building a house, and had removed from Evangasimba; but he did not wish the brethren to suppose that he was unwilling to live wherever the mission desired him. He wanted to serve God, and it was his intention soon to go and preach on the mainland. We only wanted the spirit of Christ to qualify us for every duty. God had blessed us, and he would be with us, if we went forth relying on him.

Such is a brief abstract of the moving words spoken. The meeting continued over two hours. Like the disciples on the mount of transfiguration, we felt it was good to be there; and when we parted, it was reluctantly. The blessing already bestowed on our church is more than we had faith to expect. God has so graciously exceeded our desires, that we are now praying for a great outpouring of the Spirit on the tribes where our laborers shall be sent. The grace that leads the sons of the Church to devote themselves to the work of the Lord, is a sacred pledge that there is a blessing in store for the Church. The command, "Go ye into all the world," has its accompaniment—"And lo, I am with you always." Yours, etc.

W. CLEMENS.

MADAGASCAR.

WE have intelligence that the queen of Madagascar is dead. During her long reign of thirty-three years, she persecuted the Christians of her island kingdom, and tried to eradicate every plant and seed of Gospel truth. Her son and successor is a Christian. He is about thirty-two years of age, amiable, intelligent, and firm in his adherence to the truth. We may hope, therefore, that a bright day is about to dawn on Madagascar.

The island is one hundred and twenty miles east of the continent of Africa, and is about as large as the British Isles would be if all united into one. Its people are olive-colored, with hair and features rather Asiatic than African. They are industrious, imitative, and fond of acquiring knowledge. They are idolaters, but are free from the grosser superstitions of their African neighbors.

The London Missionary Society established a mission in Madagascar in 1820. The reigning monarch, King Radama, was the warm friend and liberal patron of the enterprise. The missionaries were successful. They organized native churches, and built chapels, which were crowded every Sabbath with thousands of attentive hearers. They established schools, and taught some fifteen thousand youths to read the word of God. They translated the New Testament, and a part of the Old, into the language of the island. For eight years they enjoyed a prosperity unexampled in the history of modern missions.

In 1828 Radama died. His heir, a Christian youth, was assassinated, and one of the queens of his father obtained the throne. She soon began a fierce and relentless persecution. To profess Christianity was made a capital crime. The foreign teachers were expelled, the Bibles were burned, and scores of native Christians were put to death or sold into slavery. But the Church grew. The hunted Christians met in caves, and in the depths of the forests at midnight. In 1849, the period of the last and bloodiest persecution, there were thousands of believers, among whom were not a few of the nobles, and even the queen's only son, then about twenty years of age.

The old queen thought that her son was bewitched. She spared him, hoping that he would return to idolatry. But he remained faithful to Christ, and is said now to be firmly seated on the throne.

There are supposed to be hundreds of Christians in the island, who have escaped the fire and sword, and have been strengthened by trial and suffering. We may expect to hear good news from Madagascar ere long.—*Herald and Recorder.*

The situation of affairs in this island is so interesting to all who are desirous of the extension of Christ's kingdom in the heathen world, that we present some additional extracts from Ida Pfeiffer's "Last Travels." They show to what trials the native Christians have been subjected, and with what fortitude they met the cruel persecution of the wicked queen, now gone to her last account. The date of these events is in the year 1857. To these we add the recent encouraging facts in regard to the new sovereign, which we gather from our exchanges.

July 11.—Yesterday evening an old woman was denounced to the authorities as a Christian. She was seized immediately, and this morning—my pen almost refuses to record the cruel torture to which the unhappy creature was subjected—they dragged her to the market-place, and her back-bone was sawn asunder.

But a thousand horrors like these will not move the powers of Europe to come to the rescue of this unhappy people. In one respect, civilized and uncivilized governments are strangely alike; both are swayed only by political considerations, and humanity does not enter into their calculations.

July 12.—This morning, I am sorry to say, six Christians were seized in a hut at a village not far from this city. The soldiers had already searched the hut, and were ready to depart, when one of them heard a cough. A new search was at once begun, and in a great hole dug in the earth, and covered over with straw, the poor victims were discovered. What astonished me most in this episode was that the other inhabitants of the village, who were not Christians, did not betray the concealed ones, although they must have had intelligence of the last kabar, threatening death to all who kept Christians concealed, favored their flight, or neglected to assist in their capture. I should not have thought so much generosity existed among this people. Unfortunately, it met with a bad reward. The commanding officer cared nothing for the magnanimity of the action; he kept strictly to his instructions, and caused not only the six Christians, but the whole population of the village—men, women, and children—to be bound and dragged to the capital.

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July 13.—This woman is said never to have been seen in such continued ill-humor, in such fits of rage, as she has exhibited for the last eight or ten days. That augurs ill for us, but is far more unfortunate for the poor Christians, whom she causes to be pursued with a more furious zeal than she has shown since her accession. Almost every day kabars are held in the bazaars of the city, and in those of the neighboring villages, in which the people are exhorted to denounce the Christians; and they are told the queen is certain that all the misfortunes which have befallen the country are solely attributable to this sect, and that she shall not rest until the last Christian has been exterminated.

What an inestimable mercy was it for those poor persecuted people, that the register of their names fell into the hands of Prince Rakoto, who destroyed it! Had this not been the case, there would have been executions without number. It is now hoped that, in spite of the queen's rage, and of all her commands and exhortations, not more than perhaps forty or fifty victims will be sacrificed. Many of the great men of the kingdom, and many of the royal officials, are Christians in secret, and try to assist the escape of their brethren in every possible way. We have been assured that of the two hundred Christians who were captured some days ago, and also among the villagers who were brought yesterday to the city in a body, by far the greater number have escaped.

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July 18.—With a truly heartfelt joy, I turned my back upon a place where I had suffered so much, and in which I heard of nothing all day long but of poisonings and executions. This very morning, for example, a few hours before our departure, ten Christians were put to death, with the most frightful tortures. During their passage from the prison to the market-place, the soldiers continually thrust at them with their spears; and when they arrived at the place of execution, they were almost stoned to death before their tormentors mercifully cut off their victims' heads. I am told that the poor creatures behaved with great fortitude, and continued to sing hymns till they died.

The Paris *Patrie* publishes details of the death of the queen of Madagascar, which took place on the 18th of August last. The chief minister attempted to conceal her death in order to gain time to proclaim the nephew as successor to the throne; but the queen's son, being informed of the plan, assembled his adherents, and as the minister and Prince Rambosalam left the palace, the escort was attacked, and the minister and prince killed; and the queen's son was immediately proclaimed king. His first measure was to publish an amnesty, and to cancel the edicts of the late queen forbidding foreigners to enter the country. This change of policy is attributed to French influence.

Since the death of the queen, and the short struggle in which her nephew was killed, the utmost tranquillity has prevailed in the island. The king, since he began to attend to public business, has received numerous deputations of Europeans, whom he addressed in the most liberal and reassuring manner.

THE NEW KING A PROTESTANT.—The *Patriot*, of London, says that letters and papers recently received from Mauritius, dispose of the French story of the king having embraced Catholicism, and bring the following reliable intelligence respecting him: One of his first acts was to write letters to the Protestant missionaries at the Mauritius and the Cape, informing them that *the land was once more open to the preachers of the Gospel. He has distinctly repeated his own adherence to Protestant Christianity.* The Rev. Mr. Le Brun, the aged pastor of the missionary cause at Port Louis, has received letters both from the King and from La Haniraka, his chief secretary, who is a personal friend of Mr. Le Brun's, and once spent some time in England. Both letters are in English, which the king writes tolerably, expressing himself grammatically. He is resolved upon immediately instituting schools upon a large scale, for the instruction of his subjects of all ages; the Rev. J. J. Le Brun, Jr., with two Malagassy attendants, has taken ship for Madagascar, where, it is believed, he arrived about the end of September. He would at once proceed to Antanarivo, and there await the coming of Mr. Ellis.

Unfortunately, the king has two French counselors, who are using their influence in behalf of the Roman Church. It is said that the king has intimated his intention of making one of them, Lambert, his Prime Minister, and that he has already made him a concession of land containing rich mines which are to be worked by an Anglo-French Company. The other, M. Laborde, has made all haste to return to the island, taking with him a couple of Jesuit priests; but whatever intrigues these people may set on foot, Madagascar will be open for the unmolested labors of the Protestant missionaries.

The New King of Madagascar.

A correspondent of the *Independance Belge* states that the new King of Madagascar, Radama II., is about to send an embassy to France. It will consist of ten of the native nobles, and the military Governor of Emyrne.

The following description of the new king, from the pen of Madame Ida Pfeiffer, who had frequent opportunities of seeing and conversing with him when he was prince, will be read with much interest just now:

"Prince Rakoto, or, to call him by his full name, Rakodond-Radama, is a young man, twenty-seven years of age. Contrary to my expectations, his appearance was far from disagreeable. He is short and slim in stature, and his face does not betray a likeness, in form or color, to any of the four races who inhabit Madagascar. His features have quite the type of the Moldavian Greeks. His black hair is curly, but not woolly; he has dark eyes, full of life and fire; a well-shaped mouth, and handsome teeth. His features wear an expression of such childlike goodness, that one feels drawn towards him from the first moment of seeing him. He often goes about in European costume. The prince is honored and beloved alike by high and low; and I was assured by Mr. Lambert and Mr. Laborde, that he fully deserved all this affection and honor. The son is, in fact, as kind-hearted as the mother is cruel; he is just as averse to the shedding of blood as his mother is addicted to it; and his chief efforts are directed towards mitigating the severe punishments the queen is continually inflicting, and obtaining a reversal of the sentences of death, which she is always too ready to pronounce upon her subjects.

"He is always ready to listen to the unfortunate, and to help them; and has strictly forbidden his slaves to turn any applicant away on the score that he is sleeping, or engaged at his meals. Well aware of this, people often come in the middle of the night, and wake the prince from his sleep, with petitions for their relations, who are to be executed early next morning. If he cannot obtain a pardon from his mother, he manages to pass, as if by accident, along the road by which the poor culprits are led, bound with cords, to meet their fate. Then he cuts their cords asunder, and either tells them to flee, or go quietly home, according as their offences have been grave or venial. When the queen is informed of what her son has done, she never makes any remark, but only tries to keep the next sentences she pronounces as secret as possible, and to hasten their execution. Condemnation and punishment thus often succeed each other so rapidly, that if the prince is absent from the town when sentence is passed, the application to him for assistance is almost sure to come too late. It is strange, considering how radically different their dispositions are, that mother and son should love each other so tenderly. The prince is devoted to the queen with the utmost affection; he tries to excuse her deeds of severity by every conceivable argument, and it is a bitter reflection to him that she can be neither loved nor respected by the nation."

—Advices received recently from the Mauritius, state that the king is reported to have proclaimed commercial liberty throughout his territory, with equal custom regulations at every port; and, at the same time, to have intimated that he is not disposed to accept the protection of France or any other power, although he will readily listen to any friendly suggestions of the Emperor Napoleon. Meanwhile he has appointed an Englishman, Mr. Lambert, long a faithful adherent, as his Chief Minister, and has commissioned him to proceed as ambassador to France and England, to procure a recognition of his majesty under the style of Radama II., King of the Hovas.

THE GORILLA, OR MONSTER MONKEY.

M. DU CHAILLU is the first white man who has systematically hunted this creature, or penetrated his haunts; and we can well believe the most exciting moment of his life was that wherein he first stood face to face with this tremendous ape:

"Suddenly, Miengai uttered a little *cluck* with his tongue, which is the native's way of showing that something is stirring, and that a sharp look-out is necessary; and presently I noticed, ahead of us seemingly, a noise as of some one breaking down branches or twigs of trees. This was a gorilla, I knew at once, by the eager and satisfied looks of the men. They looked once more carefully at their guns, to see if, by any chance, the powder had fallen out of the pans; I also examined mine, to make sure that all was right; and then we marched on cautiously. The singular noise of the breaking of tree-branches continued. We walked with the greatest care, making no noise at all. The countenances of the men showed that they thought themselves engaged in a very serious undertaking; but we pushed on, until, finally, we thought we saw through the thick woods the moving of the branches and trees which the great beast was tearing down, probably to get from them the berries and fruits he lives on.

"Suddenly, as we were yet creeping along, in a silence which made a heavy breath seem loud and distinct, the woods were at once filled with a tremendous barking-roar of the gorilla. Then the underbush swayed rapidly just ahead, and presently before us stood an immense male gorilla. He had gone through the jungle on his all-fours; but when he saw our party, he erected himself, and looked us boldly in the face. He stood about a dozen yards from us, and was a sight I think I shall never forget. Nearly six feet high (he proved four inches shorter), with immense body, huge chest, and great muscular arms, with fiercely-glaring large deep gray eyes, and a hellish expression of face, which seemed to me like some nightmare vision—thus stood before us this king of the African forest. He was not afraid of us. He stood there, and beat his breast with his huge fists, till it resounded like an immense bass-drum, which is their mode of offering defiance, meantime giving vent to roar after roar. The roar of the gorilla is the most singular and awful noise heard in these African woods. It begins with a sharp *bark*, like an angry dog, then swells into a deep bass *roll*, which literally and closely resembles the roll of distant thunder along the sky, for which I have sometimes been tempted to take it, where I did not see the animal. So deep is it, that it seems to proceed less from the mouth and throat than from the deep chest and vast paunch. His eyes began to flash fiercer as we stood motionless on the defensive, and the crest of short hair which stands on his forehead began to twitch rapidly up and down, while his powerful fangs were shown as he again sent forth a thunderous roar. And now, truly, he reminded me of nothing but some hellish dream-creature—a being of that hideous order, half man, half beast, which we find pictured by old artists in some representations of the infernal regions. He advanced a few steps—then stopped to utter that hideous roar again—advanced again, and finally stopped when at a distance of about six yards from us; and here, just as he began another of his roars, beating his breast in rage, we fired, and killed him."

The gorilla's roar can be heard at a distance of three miles, and the very beating of his breast for at least a mile. He sometimes even sits down to roar, so tremendous an exertion does it cost him, while his yells, as he approaches, are like the inarticulate ravings of a maniac. The height of one shot by our author was five feet nine inches. Its arms had a spread of nine feet. Its hairy chest was sixty-two inches in circumference. The hands, those terrible weapons, with one blow of which it tears open the bowels of a man, or breaks his arms, were of immense muscular power, and bent like veritable claws. Its big toe was no less than six inches in circumference. As he draws nigh his enemy, man, to whom he bears so awful a resemblance, the deep-set eyes sparkle with gloomy malignity; the features are contorted in hideous wrinkles; and the slight, sharply-cut lips, drawn up, reveal the long fangs and the powerful jaws, in which a human limb would be crushed as a biscuit. Then, indeed, it behooves a hunter to look with care to his priming, and to keep his fire to the very last. No unarmed man—not the most powerful prize-fighter on earth—would have a chance of life against the gorilla. He has never need to strike but a single stroke, as M. Du Chaillu had unhappily reason to know:

"Our little party separated, as is the custom, to stalk the wood in various directions. Gambo and I kept together. One brave fellow went off alone in a direction where he thought he could find a gorilla; the other three took another course. We had been about an hour separated, when Gambo and I heard a gun fired, but a little way from us, and presently another. We were already on our way to the spot, where we hoped to see a gorilla slain, when the forest began to resound with the most terrific roars. Gambo seized my arm in great agitation, and we hurried on, both filled with a dreadful and sickening alarm. We had not gone far, when our worst fears were realized. The poor brave fellow who had gone off alone, was lying on the ground in a pool of his own blood, and I thought, at first, quite dead. His bowels were protruding through the lacerated abdomen. Beside him lay his gun. The stock was broken, and the barrel was bent and flattened. It bore plainly the marks of the gorilla's teeth. We picked him up, and I dressed his wounds as well as I could, with rags torn from my clothes. When I had given him a little brandy to drink, he came to himself, and was able, but with great difficulty, to speak. He said that he had met the gorilla suddenly, and face to face, and that it had not attempted to escape. It was, he said, a huge male, and seemed very savage. It was in a very gloomy part of the wood, and the darkness, I suppose, made him miss. He said he took good aim, and fired when the beast was only eight yards off. The ball merely wounded it in the side. It at once began beating its breast, and, with the greatest rage, advanced upon him. To run away was impossible; he would have been caught in the jungle before he had gone a dozen steps. He stood his ground, and, as quickly as he could, reloaded his gun. Just as he raised it to fire, the gorilla dashed it out of his hands, the gun going off in the fall; and then, in an instant, and with a terrible roar, the animal gave him a tremendous blow with its immense open paw, frightfully lacerating the abdomen, and with this single blow laying bare part of the intestines. As he sank, bleeding, to the ground, the monster seized the gun, and the poor hunter thought he would have his brains dashed out with it. But the gorilla seems to have looked upon this also as an enemy, and, in his rage, almost flattened the barrel between his strong jaws."

This bold hunter was four years in this wild region. He says: "I traveled—always on foot, and unaccompanied by other white men—about eight thousand miles. I shot, stuffed, and brought home over two thousand birds, of which more than sixty are new species; and I killed upwards of one thousand quadrupeds, of which two hundred were stuffed and brought home, with more than eighty skeletons. Not less than twenty of these quadrupeds are species hitherto unknown to science. I suffered fifty attacks of the African fever, taking, to cure myself, more than fourteen *ounces* of quinine. Of famine, long-continued exposures to the heavy tropical rains, and attacks of ferocious ants and venomous flies, it is not worth while to speak."

—On the 29th July we were invited to attend the examination of the High School in the M. E. Seminary, of which W. F. Burns, B. A., is Principal.

The students were examined in geometry, arithmetic, philosophy, physiology, Latin, English grammar, Governmental Instructor, etc. The examination was unexpected by the students, who were not given time to make special preparation for the occasion, but were examined just as they stood. We admired this feature of the examination, since one can more easily get at the merits of the students—that is, can know how much they have retained of what they have been taught.

Several gentlemen and ladies were present, besides the school committee.—*Liberia Herald, Aug.* 7.

TREASURER'S REPORT FOR DECEMBER, 1861.

DONATIONS. ($289 50.)

New-York City.—Henry Young	$100 00
" John C. Baldwin	100 00
" John T. Johnson	70 00
" C. V. S. Roosevelt	10 00
" Special object	11 50
Rock City.—John P. Saults	5 00
Durham.—Daniel Coe	2 00
Springfield.—Rev. O. L. Kirtland	5 00
Marcellus.—W. M. Meacham	1 00
" Levi Parsons	5 00

CHURCH COLLECTIONS. ($26 92.)

Phelps.—First Pres. Church	10 00
Brooklyn.—East Ref. Dutch Church	16 92

COLONIZATION JOURNAL. ($7 25.)

Southampton.—Mr. Post	1 00
Paterson.—Mrs. A. Wood	25
New-London.—Robert McEwen	1 00
Hempstead.—Peter Floyd	1 00
Tonawanda.—Julius Foster	2 00
Willsboro'.—S. A. Barnard	1 00
Winchendon.—B. F. Clark	1 00

LEGACIES. ($666 56.)

New-York City.—Estate of Anson G. Phelps, Sr	500 00
" " " Wm. Mandeville	166 56

REPORT OF REV. P. L. HOYT FOR OCTOBER AND PART OF NOVEMBER. ($59 96.)

Poughkeepsie.—Collection from Redding Mission	5 00
Modena.—Meth. E. Church	9 41
Otis.—Chapel M. E., coll	3 56
Norton Hill.— Do.	8 75
A. Cunningham	25
G. Horn & Bush, each 1	2 00
A Friend	3 00
P. Lockwood	50
Whitlocksville.—Coll	6 03
Crup River.—Coll	1 50
N. Avery	25
Goshen.—Coll	4 23
Middletown, N. Y.—Coll	4 04

REPORT OF REV. H. CONNELLY FOR NOVEMBER. ($169 58.)

Salisbury Mills, Washingtonville, Bloomingrove.—Hon. R. Denniston, 5; John Jacques, Jr., 5; Rev. R. H. Beattie, Wm. C. Beattie, Samuel L. Denniston, Wm. H. Denniston, Alfred Denniston, Thomas Denniston, each 5; Thomas Clemence, 1 50; Walter Halsey, Eunice Halsey, Prudence Denniston, each 1; Mrs. Sarah Dean, 50c; Stephen Barton, Richard Jones, each 50c; Lizzie Beattie, a child, 25c	29 25
Oxford Depot, Ox. co.—B. Y. Tuthill, 2; C. W. Tuthill, S. C. Van Vleet, Jr., each 1	4 00
Chester.—Susan Board, 5; Nathaniel Roe, 3	8 00
Goshen.—Mrs. S. Winner, James R. Vail, Cash, each 2; Harriette L. Crane, Mrs. Elizabeth Thorn, H. M. Hopkins, G. Thew, P. Banker, Almira Vail, Sarah S. Strong, each 1; Mrs. M. P. Bradley, Cash, Cash, each 50c; W. C. Little, 25c	14 75
Napanoch, Ul. co.—Dr. B. S. Bevier	1 00
Stone Ridge.—J. M. Cooper, 3; S. Hasbrouck, Mrs. Jane B. Hasbrouck, Cash, Daniel S. Van Demark, David Woolsey, Estna Chambers, J. H. De Puy, each 1; Ebenezer Lounsbery, Cash, Jas. Cantine, Clinton Woolsey, Isaac R. ca. Elizabeth Cantine, John Van Scuven, each 50c; J. R. Scuven, George W. Baker, D. Bodley, T. Terwilliger, P. Palen, each 25c	14 75
Rhinebeck, Du. co.—M. G. Row, 50c; Peter Lotson, 25c	75
Kingston, N. Y.—James O. Merritt, R. N. Baldwin, each 5; C. S. Stillwell, Rev. George Waters, each 1	12 00
Poughkeepsie.—Additional.—Solinda Le Ferre	1 00
Albany.—Additional.—Cash	5 00
Schenectady.—Additional.—H. N. Walton, Esq	5 00
Syracuse.—John B. Burnett, 10; Nathan Cobb, H. Baldwin, Esq., each 5; Jacob S. Smith, Marcus W. Smith, each 1	22 00

REPORT OF REV. H. CONNELLY FOR DECEMBER. ($265 50.)

Hudson.—Additional.—Mrs. Richard H. Mitchell	2 00
Spencertown, Col. co.—Collection in Presbyterian Church, Rev. C. S. Sylvester, pastor	2 00
Auburn.—F. L. Griswold, S. L. Rush, J. L. Dawes, J. H. Chedsil, each 5; T. P. Case, 5; Cash, 5; Rev. P. P. Bishop, W. H. Seward, Jr., Mrs. Nathan Burr, each 2; Wm. K. Vail, Cash, Wm. H. Meaker, C. G. Briggs, L. F. Terrill, Jr., W. Hollister, C. E. Barber, J. W. Gibson, I. N. Strim, Rev. Charles Hawley, D. D., each 1; G. T. Pomeroy, Cash, Cash, each 50c	46 50
Syracuse (1st Ward).—Additional.—J. Hartshorn	1 00
Rochester.—S. H. Hollister, 10; Ebenezer Ely, Geo. Clark, each 5; Charles J. Hill, Archibald Morton, Judge Chapin, each 3; E Watts, 2; Rev. Mr. Dewey, Robert Bell, Andrew Simple, James Hutchinson, Robert Sterritt, each 1; Robert Johnson, 1 50	37 50
Buffalo.—B. & H., 5; W. S., 5; Daniel Bowen, L. & I. J. White, A. H. Brown, Robert Carmichael, L. K. Fyneson, Dr. J. P. White, each 1; Miss Serene McClanan, 50c	14 50
Rhinebeck.—Collection in the Church of the Messiah, Rev. Mr. Walsh, Rector, per Theo. Gillender, Esq	10 00
Phelps, On. co.—Joseph Felton, Esq	150 00
Geneva.—Dr. Beattie, 5; J. S., Miss H. Bridge, each 1	6 00

RECAPITULATION.

Donations	289 50
Church Collections	26 92
Colonization Journal	7 25
Legacies	666 56
Report of Rev. L. P. Hoyt	59 96
" Rev. H. Connelly for November	169 58
" " " for December	265 50
Total	$1,485 50

CORRECTIONS.—In the November number of our *Journal*, the name of E. Brigs, Peekskill, a donor of 50 cents, was omitted; and Albert Wells was changed to Albert Mills, as a giver of a donation of $10. The Hon. Wm. Nelson subsequently forwarded $5.

EMIGRANTS TO LIBERIA.

ON THE FIRST DAY OF MAY AND THE FIRST DAY OF NOVEMBER the packet ship M. C. Stevens, of 700 tons burthen, and fitted with every convenience, sails from Baltimore for all the port of Liberia. Cabin passage, $100; steerage passage, $35; freight 30 cents per foot.

DR. JAMES HALL, of Baltimore, agent of the vessel, will attend to any applications for passage or freight.

Any emigrant from the State of New-York desiring information or aid may apply in person or by letter directed to the Corresponding Secretary of the New-York State Colonization Society, Bible House New-York.